THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Nothing short of the highest will satisfy. And if our soul stops growing we become withered."

No. 4 Vol. LXIX. Thursday, January 24, 1907. Price One Penny.

VISIT TO THE NETHERLANDS-BELGIUM MISSION.

AFTER having completed a series of very interesting and profitable district meetings in London, President Charles W. Penrose, accompanied by Elder William A. Morton, proceeded to Rotterdam, Holland. They arrived at the latter place Saturday morning, January 12th, 1907. They were met by President Alex. Nibley, of the Netherlands-Belgium Mission, and taken to the mission headquarters, 116 Boezemsingel.

At six oclock in the evening of the same day a Priesthood meeting was held in the commodious hall which the Saints have leased for divine services. Fifty Elders were present, and the reports which they gave were very gratifying and called forth high appreciation from Presidents Penrose and Nibley. Success is crowning the labors of the Lord's servants in the Netherlands and the mission is in a flourishing condition. Homes are being opened to the Elders on every hand and many people are seeking for the right way of the Lord.

The very timely instruction which President Penrose imparted was greatly appreciated by the brethren. He warned them against striving merely to outdo each other in distributing tracts and selling books. Tracts and books were but means to an end—to enable the Elders to get access to the people, that they might

teach them the true plan of salvation. They should not seek glory for themselves, but for the glory of God. "Whatsoever ye do, do it with an eye single to the glory of God." The sick are healed through faith in the Son of God, not by man's power, and when they are healed, the praise and the glory should be given to the Holy One, who, through faith in His name, delivered them out of their afflictions. At the close of the meeting Brother John H. A. Grooves, Jr., was ordained an Elder and set apart for a mission in the Netherlands by President Charles W. Penrose.

Conference convened in Rotterdam at ten o'clock Sunday morning, the 13th inst. The hall was filled to overflowing, and a number were obliged to stand during the entire service. The Spirit of God rested upon the assembly, and the Lord was praised in song and prayer and testimony. President Nibley expressed his pleasure at seeing such a large gathering of Saints and friends. He was confident that the meetings would be exceedingly instructive and profitable to all those who would attend. He welcomed President Penrose as an Apostle of the Lord Jesus Christ, and exhorted both Saints and strangers to give heed to his inspired teachings.

Remarks were made by Elders Dalebout, Richards and Morton, after which President Penrose explained the beginning of the great and marvelous work which the Lord had decreed by the mouth of His holy prophets He would establish in the earth in the latter days. The entire congregation gave the speakers its undivided attention, and listened with deep interest to their remarks.

Conference re-convened at 2 p.m. in a crowded hall, a number of people, as at the previous meeting, having to stand. After singing and prayer the sacrament was administered, after which President Penrose explained the origin of the sacred ordinance, also its restoration in these latter days. He explained the doctrines of transubstantiation and consubstantiation, proving by the Scriptures that said doctrines were not in consonance with the teachings of Christ and His apostles. The speaker dwelt for some time on original sin, showing its effects upon the human family and the atonement which had been made for Adam's transgression by the Only Begotten Son of God. Through the disobedience of one man death came into the world; by the obedience of one, even Christ, all men shall be brought forth from their graves, to stand before God and be judged for their own individual deeds. How mankind are redeemed from their own sins was clearly set forth by President Penrose. By yielding obedience to the laws and ordinances of the Gospel, and continuing therein, men could work out their own salvation. The first principles and ordinances of the Gospel were laid before the people in much plainness, and an earnest exhortation was made by President Penrose to non-members of the Church to repent and be baptized, and thus be cleansed by the Redeemer's blood from all their sins and become new creatures in Christ Jesus.

A much larger hall had been engaged for the evening meeting, but it also proved inadequate for the occasion. Nearly eight hundred people were in attendance when the services commenced at seven o'clock, fully one-third of whom were non-members. It was evident they had not come out of idle curiosity, for they listened with the most respectful attention to the remarks of the speakers. After the opening exercises, President Penrose delivered an impressive discourse, in which he proved that men had departed from the ways of the Lord and were worshiping a god of their own imagination, a god without body, parts or passions, instead of the God of their fathers Abraham, Isaac and Jacob. The great revelation of the Father and the Son to Joseph Smith was portrayed by the speaker, after which he expounded, in a most convincing manner, the first principles and ordinances of the Gospel of Christ.

Elder Herman Van Braak addressed the congregation for a short time, testifying to the truth of the Gospel and to the happiness which he had found in the Church of Christ.

Elder William A. Morton followed, speaking of the love and unity which existed with the Latter-day Saints. They had all obeyed the same Gospel and had been baptized with the same Spirit. "Notwithstanding all the persecution that has been heaped upon us," said the speaker, "we are the happiest people in the world."

During the conference Elder John K. Meibos acted as interpreter for President Penrose and Elder Morton. He was blessed with the Spirit of the Lord to a marked degree, and translated the remarks of the speakers with accuracy and fluency. The choir, under the leadership of Elder Paul Roelofs, rendered several choice anthems in English, which were highly appreciated, and drew forth words of praise from President Penrose.

At nine o'clock the following morning another Priesthood meeting was held, when many questions were asked by the missionaries and satisfactorily answered by President Penrose, who also gave much good counsel to the Elders.

Elder Morton, after hearing reports from the superintendents of Sunday schools throughout the mission, described the work that is being done in the Parents' Classes, and gave a number of suggestions to officers and teachers in regard to Sunday school work.

President Nibley expressed entire satisfaction with the meetings of the conference. He felt that they would be productive of much good. He applauded the work of the missionaries, and encouraged them to press on in the service of the Lord and take advantage of every opportunity afforded them of acquainting the people of the restoration of the everlasting Gospel.

Brother Cornelius N. Williamson was then ordained an Elder by President Charles W. Penrose and set apart to labor as a missionary in the Netherlands.

Monday afternoon, January 14th, Presidents Penrose and Nibley and Elders Morton and Folland went to Amsterdam, where a very interesting meeting was held in the evening. The large hall was filled with Saints and visitors. President Penrose expounded in a lucid and forceful manner the teachings of Christ and His apostles. He declared that the Lord had revealed to him that Joseph Smith was His inspired Prophet, and that "Mormonism" so-called by the world, was in reality the restored Gospel of Christ. He bore testimony that the Lord had set up His Church again in the earth, with inspired apostles and prophets, who had authority from God to preach the Gospel and administer its saving ordinances to all those who desired to be heirs of salvation. He exhorted those who were seeking after truth to pray earnestly to the Lord, assuring them that He would hear and answer their prayers if they were offered up in all sincerity.

Elder Morton also bore testimony of the restoration of the Gospel to the Prophet Joseph Smith, the Lord having revealed to Him by the Holy Ghost the truth of these things.

At seven o'clock in the evening of the 16th inst. the visiting brethren met with the Elders and Saints in the city of Liege. The Elders have at last succeeded in leasing a suitable hall in that city in which to hold meetings, and it was dedicated by President Penrose after the opening exercises. There was not a vacant seat in the building. For over an hour President Penrose, in his characteristic manner, set forth the true principles of the Gospel. He was accorded most respectful attention, the deepest interest being manifested by all present in the warning message which he bore.

He was followed by Elder Morton, who showed the difference between the Gospel of Christ and the gospels of men. Truth would eventually prevail, for as the tallow candle had to give place to the electric globe, so would the opinions of men have to give way to the sublime truths of the everlasting Gospel.

Elder Radcliffe Q. Cannon acted as interpreter into the French language and was blessed of the Lord in his interpretations. Here, as in the other branches, the Saints are rejoicing under the comforting and assuring influence of the Holy Ghost, and are assisting the Elders in spreading the Gospel among the people.

The final meeting was held in Rotterdam on the evening of the 17th inst. President Penrose, in the course of an able address, admonished the Saints to show kindness and charity to all people. The Lord had given to all men their free agency. The greatest respect should be shown to this divine inheritance. The Lord had declared that but few would find the narrow way, so the Saints need not marvel at so few joining the Church. He advised the Saints to be patient with their relatives and friends, and with unfeigned love to try and point out to them the better way. He invoked the blessings of heaven upon the people of the Netherlands,

and expressed the hope that he would meet many of them in the peaceful valleys of the mountains.

Elder William A. Morton spoke briefly on the law of tithing, testifying to the blessings which he had received from the Lord by observing that divine law. He advised the members of the Church to set their children worthy examples, to teach them to pray and to walk acceptably before the Lord.

President Alex. Nibley acted as interpreter. He was delighted with the visit of the brethren, and felt assured that good results would follow.

President Penrose and Elder Morton took leave of the Elders and Saints in Rotterdam on Friday afternoon, the 18th inst. Owing to a very heavy fog, the vessel did not sail till four o'clock the next morning. She was obliged to cast anchor about seven o'clock in the evening of the same day, and was detained at the mouth of the Thames for over two hours. About ten o'clock the fog lifted somewhat, and they were enabled to proceed to Tilbury. The brethren were taken ashore in a small boat, and succeeded in catching the midnight train to London. Sunday evening President Penrose and President Jones went to Watford, where a most enjoyable meeting was held. Clothed with the spirit of his calling, President Penrose expounded the laws and ordinances of the Gospel of Christ, to the edification of all present. There were quite a number of visitors in attendence. Elders William A. Morton and John L. Wilson, Jr., addressed a meeting in South London the same evening. Considerable prejudice has been encountered here, but it is gradually disappearing. A comfortable hall has been secured in which to hold meetings. There were a number of non-members present, and they, as well as the Saints, manifested much interest in the preaching and testimonies of the Elders. President Penrose and Elder Morton returned to Liverpool Monday afternoon.

W. A. M.

"EVERY man ought to have for his ideal the desire to be a blessing. To have less than that would be to miss the great aim in life. How can a man who has lived only for himself be a blessing? The waters of Galilee come from the mountains in sparkling streams, but those that find their way through Jordan to the Dead Sea reach a desolateness that will support no life. It is just so with the man who is not magnanimous, or large-hearted, or liberal. His life becomes like the Dead Sea and his influence is unhealthful and barren. The call of God to man is that his life shall be lived to be a benefit; uplifting and inspiring, and the man who follows this ideal and who heeds the call as did Abraham, to whom it was addressed, shall be a blessing to his home, friends and business associates; in society and everywhere. A man should see that his life is no less than that. Heaven will welcome such."—REV. E. R. WILLIS.

THE WORD OF WISDOM CONFIRMED BY MEDICAL SCIENCE AND BY RECENT DISCLOSURES.

On the 27th of February, 1833, the Lord gave a revelation to the Prophet Joseph Smith, in which He set forth His interest in the temporal salvation of the Saints in the last days. The revelation is known as the Word of Wisdom, and is, according to the word of the Lord, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." The following is from the revelation:

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

"And again, hot drinks are not for the body or belly."

A few weeks ago the writer and a missionary companion received an invitation to dine with a leading physician of the city of Liverpool. Before commencing the meal we each were offered a small glass of wine, which we respectfully declined, somewhat to the astonishment of our host. Later, coffee was brought in, and this we also declined with thinks. Hot tea was then proposed, but, as with the wine and coffee, it was also allowed to pass.

Dinner over, we repaired to the library. Picking up a box of choice American cigars, the doctor invited us to smoke with him. He was still more surprised when we informed him that we did not use tobacco in any form. He looked steadfastly upon us for a few seconds, and then he said, "You do not drink wine, tea or coffee; you do not use tobacco in any form. Well, I must say that you are sensible chaps for your years." He was not aware that he was confirming the revelation which the Lord gave to His Saints seventy-three years ago.

Because of evils and designs which existed at that time (1833), and which the Lord said would continue to exist in the hearts of conspiring men in the last days, He advised the Saints to eat sparingly of the flesh of beasts and of the fowls of the air; indeed, he told them that it would be pleasing to Him if they did not use such meats except "in times of winter, or of cold, or famine." The almost incredible scandals connected with American meat packing houses which have been published in the public press have re-

vealed some of the evil designs which have been in the hearts of conspiring men in these last days. They bear testimony to the inspiration of the youthful prophet, and prove that the Lord did of a truth speak through him to the people of this generation.

But these horrible practices were not confined to America; the Old World has been guilty of the same offenses. A medical officer of health, writing recently in the *Morning Post*, said:

"I can take you to a large country-town cattle-market, where you will see obviously diseased animals constantly being sold for food, and this without any attempt at concealment on the part of the vendors or any interference from the local sanitary authority. Only this week cows were sold there for 20s. apiece.

"Anybody in the trade knows that if there is any reasonable chance of a bullock being fit for food it is worth at least four or five times that amount.

"It must not be imagined that in the cases I have quoted I am instancing rare or occasional occurrences; I am describing a common practice. Anyone can see it for themselves at certain country markets. I can vouch for the following prices paid for animals at three consecutive sales during the last month at a market not fifty miles from London:

One bullock sold at 10s.	Three bullocks sold at 30s.
One bullock sold at 12s. 6d.	One bullock sold at 32s.
One bullock sold at 15s.	Two bullocks sold at 35s.
One bullock sold at 17s. 6d.	One bullock sold at 40s.
Five bullocks sold at 20s.	One sheep sold at 2s.
One bullock sold at 25s.	Seven sheep sold at 10s.
One bullock sold at 27s. 6d.	One boar pig sold at 1s.

"Now the above animals were all sold in open market, and, with the exception of one or two which I was enabled to trace and have destroyed, the majority were killed in obscure slaughter-houses and sent to London for consumption. The method of procedure is to kill the animals, cut out any diseased glands, abscesses, or other signs of disease, and bone the carcase if thought desirable; the remaining meat can then be disposed of without risk of detection—if not as joints and pieces of meat there always remains the indiscriminating sausage!

"Is it not horrible, is it not a disgrace, that in England at the present day such practices as I have described should be allowed to exist?"

In these things we behold a literal fulfillment of the word of the Lord. Well may we sing, "We thank thee, O God, for a Prophet."

PLEASE note that a Philadelphia man was asphyxiated by the gasoline fumes of his automobile, and congratulate yourself on the poverty which makes you immune to such dangers.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 24, 1907.

SPIRIT OF AFFAIRS IN HOLLAND AND BELGIUM.

"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (I Cor. xii: 13.)

Those words of the Apostle Paul described a characteristic of the Church of Christ in his day. We have been reminded of it many times in witnessing the same mark of unity among the Latter-day Saints. During a recent visit with Elder William A. Morton to the branches of the Church in the Netherlands-Belgium Mission, some particulars of which will be found in another part of this issue of the STAR, it was strikingly exhibited. At Rotterdam and Amsterdam, where the members of the Church spoke the Dutch language, the Spirit of the Lord was manifested in the cordial welcome extended, in the feelings of love and unity that prevailed, in the very countenances of the Saints, in the ring of the voice of the speakers, in the hearty shake of the hand, and in the atmosphere surrounding the brethren and sisters, who lingered long after the services were closed and seemed as though they could not part to return to their homes. At Liege, where French was the language spoken, it was just the same. The divine Spirit was felt by all present, and whether in the English used by some of the preachers, or in its translation by the interpreters, the same influence was experienced and people of different nationalities joined in that oneness of worship that comes from union in "one Lord, one faith, one baptism and one hope of their calling." How different is the cold indifference to be met with usually in the conflicting sects of modern times!

The devotion and earnest zeal of the Saints both in Holland and in Belgium, and the diligence and active work of the missionaries—chiefly young men from Zion, were cheering to behold. President Alex. Nibley and his corps of Elders have done a magnificent work. They waste no time and are loved by the people. The work of the latter-days has taken deep root and is spreading rapidly and widely in the Netherlands, where the Scriptures are read and understood by the masses of the people. They readily perceive

the truths revealed from on high in these days, and recognize their harmony with holy writ. Quotations from the Bible in support of our doctrines are appreciated at once and received with eagerness and intelligence. In the French towns the Bible is rarely read by the "common people," and most of them are entirely unacquainted with its pages. Tell them that Matthew or Mark or other New Testament writer says thus and so, and they will stare and ask, "But who is he?" It is difficult to get them to accept a Testament if proffered as a gift, as they have left such books to the priests and have not been trained to read them for themselves. But the everlasting Gospel carries with it a spirit that appeals to their hearts and their understandings, when they can be induced to listen to its exposition, and so it is gradually winning its way among them, and the faithful Elders are receiving encouragement in their indefatigable labors of love.

The meetings held in every place during our visit were very largely attended. The halls were filled to overflowing. On Sunday, January 13th, all three assemblies were great. At night the large hall engaged for the occasion was fully occupied on platform, floor and gallery, extra seats had to be obtained and a crowd stood during the entire services. Strangers appeared to be as closely interested as the Saints, and often nodded their appreciation of the remarks made; not in sleepy movements, but with shining eyes and joyful faces. The freedom of utterance enjoyed was also remarkable, considering the interruption occasioned in translating sentence by sentence. It was a pleasing manifestation of the good Spirit.

One of the very pleasant features of our visit on the continent was the welcome extended by United States Consul McNally and his charming wife, who entertained the writer and Elders Alex. Nibley and William A. Morton at his residence with a sumptuous dinner and reminiscences of Salt Lake City, where the consul was Probate Judge for some time. He is a true American, and everyone from any part of the United States is received by him with courtesy, no matter what may be their party or their creed. We called to see Advocate Stocquart at Brussels—another esteemed friend who has twice visited Utah, but to our great regret found that he was then under chloroform, to undergo the amputation of part of one of his feet, injured more than a year ago by accident. He has our earnest wishes for his full recovery.

There are some striking differences in the ways and appearance of the people in Holland and those in Belgium. The former are broadly built, rather slow in movement and a trifle so in speech compared with the latter, who are more stylish in attire and quicker in manner, and seem eager for amusement rather than for work. There are fewer children to be seen in the Belgian streets, and ladies appear to have a greater fondness for dogs. Many of them lead one or more with a string or a chain, and some carry

them in their arms and fondle them affectionately. Dogs are utilized in both countries for hauling carts and small wagons. Sometimes they are under the vehicles and at others on the lead, and they pull heavy loads while the man or woman driver walks leisurely behind. Horses are used for food as well as for carriage or cab work, and in Rotterdam droves of lame and sickly horses are received almost daily from England, and are slaughtered for meat or sausages. This is no horse-tale to raise a horse-laugh, but a matter of fact. The people of both countries are polite and courteous. There is a good tram-car system, and railway transportation is cheap and regular. The Dutch are conspicuous for cleanliness of appearance, and servant girls are seen every morning and sometimes late at night beating rugs and carpets in the residence streets, and at morn polishing door-plates and fittings, washing steps and whitening stone trimmings. Whitewash is profusely used, and the absence of smoke gives a much more cleanly appearance to private and public buildings than in London or Liverpool.

While at the Hague we went to the Old Prison and saw the dungeons in which many of the early Reformers were confined for heresy during Spanish rule, and inspected the racks, and thumb-screws, and limb-stretchers, and bone-crushers, and foot-blisterers, and branding-irons, and madness-makers with other instruments of torture used in the name of religion, and, it is said, by way of retaliation after the Spaniards were conquered. They are awful reminders of the spirit of intolerance which bigotry engenders, and warnings against it to zealots now-a-days. Woe to them who strive to coerce their dissenting fellowmen or would seek to bind human conscience! All persecution is from beneath. Freedom of religious thought and action is a God-given right, and so long as persons or peoples refrain from infringing the liberty of others they should not be interfered with in their beliefs or worship, no matter how wrong it may appear to their opponents. Thanks be to God for the freedom enjoyed in this later age! Honor to the men and women in the Netherlands and other places who were its pioneers! Their example is good, and their heroic blood flows in the veins of many Hollanders to-day, making them ready for "the faith once delivered to the Saints." It is so in America where the Pilgrim Fathers carried the spirit of liberty to be spread throughout the world. President Nibley was untiring in his endeavors to make our visit enjoyable and beneficial, and we appreciate his kindness and courtesy. The Saints will greatly miss him when he returns to his home in the mountains, and his successor will find the mission in excellent shape. We are thankful for the blessings that attended us on our prosperous journey and believe that good will result from our endeavors in Holland and in Belgium. To God be all the glory!

C. W. P.

THE UNITED ORDER—"ALL THINGS IN COMMON."

By William Ward.

(*Concluded from page 47.*)

One of the most effective methods by which the Almighty is teaching men the wisdom and value of the principle involved in having things in common, is by practical experience. Think of what has been done in our own time in this direction! The spirit of communal ownership has been adopted in several most important directions, with a result that has been truly astonishing. The people, in their collective capacity as Municipalities or Councils, are providing their own water supply, to the betterment of the health of the community, and at far less cost than when undertaken by private companies. Many own their own tramway systems, provide gas or electricity for lighting, heating, and motive power, provide and maintain public parks, recreation grounds, baths and wash-houses, and public libraries.

The highways and bridges have been made free, the expense being now borne out of the public purse, and he would be a bold man, and as foolish as bold, who would dare to advocate a return to the old toll-gate system and the tax on pedestrians for crossing bridges. In our national concerns, matters in the same direction have been proceeding apace. It no longer costs a shilling and upwards to send a letter from one part of the kingdom to another. We bear the total expenses of the postal service "in common," with the result that we are not only able to send a message from John O'Groats to Land's End for a half-penny, but add several millions profit a year to the common treasury. Similarly, the telegraph service is now owned by the nation in common, and steps have already been taken for adding the telephone system. Who can say whether the people, realizing that the Biblical principle of having all things in common, is so sound economically, as well as morally and religiously, will one day wake up to the wisdom of applying it to the greater question of the land, and decide on the restoration of the land to the people, making it, like the highways, the postal, and telegraph service, common property? If they do, they will only be carrying out what Lord Bacon advised them to do in his celebrated "Essay on Plantations":

> Let the main part of the ground employed to gardens or corn be to a "common stock," and to be laid in, and stored up, and then delivered out in proportion, besides some spots of ground that any particular person will manure for his own private use.

You notice that Bacon adds to the idea of the land being common property the question of State granaries. It may seem a startling idea to suggest that not only the land, but even the food supply should be held in common, but Bacon had Biblical warrant for the suggestion. If you will turn to the story of Joseph in the Book of Genesis, you will find that this was the identical proposal

that Joseph made, and that its adoption was the salvation of the Egyptians and of the House of Jacob:

> Now therefore let Pharoah look out a man discreet and wise, and set him over the land of Egypt.
>
> Let Pharoah do this, and let him appoint officers over the land, and take up the fifth part of the [produce of the] land of Egypt in the seven plenteous years.
>
> And let them gather all the food of those good years that come, and lay up corn under the hand of Pharoah, and let them keep food in the cities.
>
> And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through the famine.

It is very remarkable that whenever a great crisis arises in industrial affairs the very method Joseph suggested, and which was adopted in Egypt with such signal success, is the one that naturally springs to men's minds. We have recently had several striking instances of this. A short time ago, when the Shipping Combine was contemplating the capture of the various fleets of Atlantic liners, the serious position Great Britain would be in if the shipping fell into the hands of the Americans was discussed with great alarm and concern. The *Morning Post*, one of the most staid organs of conservative opinion, in an able article on the situation, actually declared that, if such a state of things were brought about, the only resourse would be for the British Government to instal a fleet owned and controlled by the State. Just as Joseph suggested State granaries to save Egypt in a time of famine, so the State ownership of industrial shipping was suggested to save the commerce of the nation and its command over the sea.

Almost coincident with this event, there was one of the greatest labor disputes of modern times between the miners and mine owners of the United States. It was carried on at such length, and with such determination on both sides, that the country was getting in peril for want of coal. Ultimately, the cry went forth to nationalize the mines to save the nation from ruin. It was urged that the State should take possession of them, and work them as national property for the benefit of the whole of the people. The idea caught on with such enthusiasm that there was little doubt it would have been carried into effect had not the mine owners speedily capitulated.

These, and similar events that are continually happening, show clearly the trend of public opinion on the subject. By practical experience, men are finding out that the Biblical method of having things in common is the final, the ideal solution. The most striking illustration of this is given us by Japan. You know how the whole civilized world regarded with amazement the great triumph of Japan over Russia in the recent struggle. But something of far greater moment than her victories in war is now taking place. The most able men of the land have been studying how best to develop their country and utilize her resources to the best advantage and for the good of all. The conclusion arrived at is that the

principle of having things in common, as practised by the early Christians, is the most scientific system and the one most productive of good for the whole community. Listen to this from one of our ablest writers on political economy, Mr. L. G. Chiozza-Money, M.P.:

The significant feature about modern Japan's trade is not its mere growth, but the intensely patriotic feeling which pervades it, and the tendency towards national organization which is everywhere visible. It is becoming quite within the bounds of possibility that Japan may be the first nation to show the world what can be done by a gifted people determined to organize their activities for the greatest good of the greatest number. While in the United Kingdom leading organs pour ridicule upon the Labor Party for desiring forthwith to nationalize the land, the railways and the mines, Japan is rapidly carrying into practical and successful effect a broad policy of collectivism, not only in respect of railways and what are sometimes in most misleading phrase called "natural monopolics," but in industrial operations and in the development of new territorics.

What a strange spectacle this reveals! A quarter of a century ago the Japanese were regarded by the people of this country as practically a heathen nation. We, of course, with our usual self-complacency, always speak of ourselves as a Christian community. To-day we have the Japanese taking a foremost place among the nations of the world in putting this great outstanding feature of the ethical teaching of Christianity into practice in the most important affairs, whilst we are arguing with each other about it and timidly trying experiments. Shall we live to see the day when Japan will become the greatest Christian nation in the world, and Great Britain sinking to the rear?

Before leaving the subject, let me remind you of the fine argument of the Apostle Paul in his letter to the Corinthians. The foundation of his argument is one of the most familiar passages of Scripture, which unfortunately is nearly always quoted without reference to its context:

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich.

I wish it were possible to issue an edict prohibiting the quotation of that verse in any place of worship for the next ten years unless the context were quoted with it. Listen to it:

And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which we have.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

For I mean not that other men be eased and ye burdened:

But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality.

And it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

Notice the stinging retort Paul makes to those persons he conceives repudiating the principle of equality he is advocating! He

refers them to the story of the feeding of the Israelites in the wilderness with manna. Day by day there fell from heaven an abundant supply for everybody. There was no need for scrambling to endeavor to secure more than one's fair share. Any man who in his greed and selfishness gathered more than he needed, discovcovered that the time and labor spent in gathering were wasted: and that which he had gathered beyond his daily needs was worse than useless, for it stank, becoming a nuisance and a danger both to himself and others. In this way, the apostle drives home the truth that the scramble for the acquisition of more wealth than one can legitimately use results in a curse, rather than a blessing. He therefore urges on Christians the principle of Equality, a fair and just distribution of the good things of this life among the common brotherhood, in opposition to the un-Christian and un-brotherly practice of striving to heap up riches. The Christians of Corinth, and, through them, the Christians of all ages, are exhorted to adopt the more Christ-like principle which has been so beautifully described by Tennyson as:

> Something kindlier, holier, higher,
> All for each and each for all.

The Bishop's Wife.—In Bishop Potter's recently-published reminiscences there is this incident recorded. It happened on one occasion that a recent episcopal election had come up for review, and questions as to the bishop-elect were being asked and answered. A bishop who knew the bishop-elect in a very intimate way was on his feet, and was being catechised, when a bishop called out: "What kind of wife has our brother-elect?" "His present wife ——" began the bishop thus challenged, when the bishop of Maryland sprang to his feet. "One moment!" he cried. "Do I understand my brother aright? Did he say 'his present wife,' and am I to understand that, by that phrase, he means to imply that the brother-elect has had a previous wife? Because, if so, I cannot vote for his confirmation. St. Paul says, 'A bishop must be the husband of one wife,' quoting a verse from the First Epistle to Timothy, which scholars usually regard as designed to forbid, in an age in which the usage prevailed, polygamic unions." For a moment the house, in which were a number of bishops who, having been bereaved of their earthly partners, had supplied their places, sat still in stunned silence, until a prelate rose in his place and said: "Do I understand the Bishop of Maryland as regarding the language of the apostle which he has just quoted as mandatory?" "Certainly," exclaimed the bishop. "Very well, then, Mr. Chairman," said the interrogating bishop, blandly, "if the Bishop of Maryland regards the language of St. Paul, when he says that a bishop must be the husband of one wife, as mandatory, I would like to ask him what he proposes to do with the Bishop of —— (naming a bachelor bishop), who hasn't one?"

FROM THE MISSION FIELD.

Scottish Conference.—The semi-annual meetings of the Scottish conference will be held in Glasgow on February 10th, 1907.

Baptisms.—Elder Thomas O. King reports two more baptisms in the Uttoxeter branch of the Nottingham conference. The ordinance was administered by Elder Frank L. Walters.

Three baptisms are reported in the Loughboro branch of the Nottingham conference, Elder Joseph Perry officiating. The candidates were confirmed at the water's edge.

Benefit Party.—Elders Harker and Kissell report a very successful party held in West Hartlepool on the 15th inst. The party was gotten up for the benefit of one of the Saints who has been in delicate health. It proved to be a financial as well as a social success. "We have," write the Elders, "seventy members of the Church in this branch. There were three hundred and sixty people present at the party, two hundred and ninety of whom do not belong to the Church. Much prejudice was allayed, and at the close of the entertainment many of the visitors present told us that they would come to our meeting the following Sunday. A very pleasing program was rendered, after which all sat down to an excellent supper. Games and other amusements were afterwards indulged in, and all returned to their homes feeling well repaid for the time spent.

Successful Social.—The members of the Oldham branch of the Church held their annual "tea" party and social in the Mechanics' Hall, Werneth, in the evening of January 5th, 1907. The committee, consisting of Brothers John Wiseman, Thomas L. Longden, and John Mortimer, and Sisters Annie P. Wiseman, Elizabeth Mars, Annie Payne and Sophia Mortimer, were untiring in their efforts to make the entertainment the most successful one ever held in the branch, and they succeeded. The tables were tastefully decorated with flowers and plants. About forty Saints and twice that number of friends sat down to a sumptuous repast, after which a choice program of songs, recitations and dialogues was very creditably rendered. Many of those present then enjoyed themselves in the dance, the music for which was kindly furnished by Mr. Charles Peart, of Rochdale. The entertainment proved to be a financial success as well as a social one.

Minister Invites an Elder to Preach in his Church.—Elder J. N. Edwards, writing from Sudbury, says: "While visiting with relatives in Tilney, Saint Lawrence, during the holidays, I had the privilege of conversing with many people of that section, and found many broad-minded men and women among them. They

said that anyone who teaches the doctrines of Christ as revealed in the Bible, is in the true way. I told them that I was a Latter-day Saint, and was teaching the same Gospel as Christ and His apostles taught. That Gospel is so plain to me that I marvelled that so few were able to comprehend its sublime precepts. I attended a meeting in the Primitive Methodist chapel, and was much surprised when the minister, Mr. C. H. Collett, invited me to deliver an address on the first principles of the Gospel the following Tuesday evening. I accepted the kind invitation. In answer to prayer, the Lord blessed me with His Spirit, and I was able to speak for an hour on the true plan of salvation. At the close of the service several people came up to me and expressed their appreciation of the good things which I had declared unto them.

SING ALWAYS.

Tell me, what's the use of fretting when we think that things go wrong?
It never makes them better; but I've heard it is a song
Makes the heavy load seem lighter, and will cheer the troubled heart
Till it quite forgets its worries, and its vexing cares depart,
As the wind that sweeps the marshes where the fog hangs chill and grey,
Moves the mists that mar the morning till it blows them all away.

So whenever storm clouds gather till they hide the sun from sight,
And its darker in the morning than it ought to be at night,
Then let's sing about the sunshine that is on the other side,
Of the darkest cloud, my comrade. Let the song ring far and wide
On the listening ears of others who climb the hill with you,
Till the lifted clouds are scattered, and the grey old world seems new.

Sing of gladness and of beauty. Let the faith that cannot fail
In the great eternal goodness over fear and doubt prevail,
As the robin's song sounds sweetest when we hear it in the rain,
So this song of ours, my comrade, in a time of tears and pain
Will to those who grieve a message full of hope and comfort bring,
So, look upward toward the sunshine, though it's out of sight and sing.

SELECTED.

CONTENTS:

Visit to the Netherlands-Belginm Mission... 49
The Word of Wisdom Confirmed by Medical Science and by Recent Disclosures 54
Editorial:
Spirit of Affairs in Holland and Belginm 56
Editorial Notes 58
The United Order—"All Things in Common" 59
From the Mission Field 63
Poetry:
Sing Always... 64

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.